

COMMUNICATIONS.

SPIRITUAL MANIFESTATIONS.

GENTLEMEN: When you published in your paper of April 26th an article from my pen, entitled "Impostures and Delusions," I did not anticipate or intend to contemplate the necessity of again touching on the subject, as I was induced to say anything more by the denunciatory language contained in the singular letter of Mr. N. P. TALLMAGE. But a still more recent paper in your journal of the 12th instant, from a judicious pen, in which my meaning has been misinterpreted, induces me to duty myself to add a few words in explanation. It appears that your correspondent from Tallahassee and some of his friends have concluded, from some passage in my former paper, that I am under the impression that "there does probably exist in man a power or agency to move certain inanimate bodies, with which he is in contact, without the exertion of muscular force or any other hitherto known power."

On observing this misapprehension of my meaning—for such it certainly is—I carefully re-read my original communication, without being able to discover from what passage he deduced his opinion of my entertaining such a belief.

I certainly do not believe, nor did I intimate such belief, so far as I can perceive, that there probably does exist, less than I have ever seen, any such force as that described by Mr. Simmons as the *odde power*; though I have met persons of average intelligence, though not I think, persons possessing nice powers of discrimination, or peculiar fitness for the investigation of delicate questions, who do believe that they have seen instances of some such hitherto unknown agency.

Not desiring to lay myself open to what I should consider a just censure for blind prejudice and obstinate self-opinion, I did not think proper to deny, nor do I now refuse to admit, the possibility, however improbable, of the existence of some powers similar to that attractive agency by which particles of steel are drawn to the magnet, or fragments of paper to a head of amber warmed by friction, in certain highly nervous temperaments, under perhaps some abnormal conditions, by which inanimate bodies may be set in motion. To deny the possibility of such a force existing, only because I cannot prove or do not believe in its existence, would be as unphilosophical as it would have been to deny the possibility of steam possessing motive powers, or electricity attraction, because I do not believe that such a power exists, because I have seen no evidence that it does exist; but I cannot conceive it to be any more impossible that such might be than it is impossible for the earth to attract a falling apple or the sun a rotating planet. I hold it, however, sound philosophy to reject all inferences of supernatural or hitherto unknown agencies drawn from facts, however positive, which are capable of explanation by known or natural causes.

Collusion and expert juggling can be made to effect almost any thing; and I have myself seen things done, by professed performers of legendariness, infinitely more difficult of explanation than any thing that is even alleged to have been done by mesmerism or clairvoyance.

And although I believe that certain conditions of mind, combined with a powerful will and great physical and moral power, do possess influences sufficient to cast other temperaments of highly nervous, highly excitable, and quasi hysterical natures into a comatose state, analogous to the somnambulic condition, which is called the mesmeric state; and although I will not positively refuse my doubtful assent to the proposition that the weaker temperament may possibly, while in such a state of unnatural and abnormal coma, be so far influenced by the stronger will of the more puissant mind as to reflect its thoughts to the exclusion of its own, to be impressed with its convictions, perceive and know and even declare what it knows—yet I do not believe—I do not more believe that either mind can arrive at facts previously unknown to either, penetrate the secrets of the future, see into the interior of the human frame, speak or interpret unknown tongues, read closed books or converse with friends in distant lands, much less with the souls of the departed, than I believe that the soul of man can be divorced from its earthly tenement, descend into the abysses of hell, or soar into the beatitudes of eternity, and afterwards return into its living body and walk again the earth in its accustomed form and feature.

That, under certain conditions, the mind has strange abnormal workings is an undeniable fact. I have myself known two instances where grown-up persons, on awaking from the oblivion and delirious dreams of typhus fever, have entirely lost the use of their own familiar language, and re-acquired another, known in early youth, but in the interim absolutely lost and eradicated from the mind.

The case of the uneducated Scottish maid-servant, who, after waiting for years on a learned divine, was suddenly found, when in somnambulic trances to which she was liable, to possess an accurate knowledge and correct enunciation of ancient Greek, of which when awake she was totally ignorant, is well known. It created extreme wonder, and was long regarded as an inexplicable phenomenon, till it was explained naturally by the discovery that this apparently unaccountable knowledge of a dead language in a peasant who could neither read nor write was limited to the parrot-like delivery of phrases and passages from the Greek Testament, which she had unconsciously picked up by ear from the recitations of her master, but of which she had no memory while in the natural condition.

Again: the fact is well known that epilepsy is contagious through the agency of involuntary hysterical imitation, and that persons of weak and highly nervous temperaments, especially the young and physically weak, if brought in constant contact with epileptic patients, will speedily become themselves epileptic.

Yet again: it is well known that epileptic and cataleptic persons are susceptible of education while in their abnormal state, and may be taught things which they will perfectly remember and resort to when they again return to the normal, but of which they have no memory or knowledge in the normal condition. This knowledge was actually reduced to disbeliever practice during the persecutions of the Huguenots and the fanaticism of the Cevennes, by one *du Serr*, who, by hideous and horrible contrivances, superinduced a cataleptic condition in great numbers of hysterical and nervous children, educated them to the knowledge of the denunciatory texts of the Old Testament in Greek, Hebrew, and Arabic, and so caused them to be received as inspired prophets, communicating with the unknown world.

Once more: it is known that cataleptic persons, lunatics, and seriously phrenzied patients of many kinds, acquire during their accesses physical powers, both of doing and suffering, infinitely superior to any strength they may naturally possess.

A certain sect of religious fanatics in France, which it was found necessary to suppress by the strong hand of the penal law, so fearful were their orgies, and so rapidly did the contagion spread, could accomplish feats, especially of distortion, contortion, and muscular force, and endure the infliction of blows and wounds while in the crisis, which were utterly impossible and would have produced instant death at another time. One wretched woman remained for hours in a state of cataleptic rigor, her body forming an arch with the abdomen upward, supported on the head and feet, and endured an incredible number of blows with a heavy club on the pit of the stomach, which left no traces on her frame or on her mind after recovery. This fact is incontestable; nor was the case solitary. Exhibitions of a similar nature are common in oriental countries, where Hindoo or Buddhist devotees endure tortures for hours, entirely untolerable during any other state of the mind and body.

Clearly analogous to these, and of a similar if not the same nature, are the spiritual manifestations, and if not—as I am inclined to believe they are not—in all cases wholly an imposture, wholly a highly contagious and diseased condition of the nervous system and the mind. The idea that persons who refuse assent to the sublime truths of the law, the prophets, and the words of Jesus

Christ himself, should yield prompt acquiescence to the jargon and mummeries of weak-minded, nervous-bodied, cataleptic mediums, or to the jugglings of impostors; who "play fantastic tricks before high heaven" for fifty lucre, would be ridiculous indeed were it not too deplorable for ridicule or scorn.

What minds must they be, and how constituted, who cannot believe in the soul's immortality when vouches for by the word of God himself, sustained by evidence the most unimpeachable, yet assent quickly to the tricks of vulgar, ignorant, low-minded, feeble-witted mediums or impostors such as the Messrs. F. & Co. of Rochester!

It was no man's word who declared, "If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead."

Thus much in explanation in regard to your correspondent from Tallahassee.

In reply to Mr. Tallmage, I have only to say that he grossly misrepresents me when he says that I am of a temper or wrote in a temper which would invoke "the Salem Hangings" and "the Fires of Smithfield," the which no one can more thoroughly abhor and detest than I. That legislative enactment is needed to restrain, by absolute prohibition under the heaviest penalties, the impostures and fanatical delusions practised in the circles, I believe, and believe also that I shall soon see such restricted to.

For my assertion that the effect of these things was to subvert the authority of the Bible, and annul not a sect or sects, but Christianity itself, I have virtually Mr. Tallmage's and his friend Mr. Simmons's own authority in the words italicized in the letter of the latter gentleman: "Whatever of Divine fundamental principle, absolute truth, and essential righteousness there is in the Bible, &c., will stand. It cannot be done away. On the contrary, it will be corroborated and fulfilled by spirit manifestations."

If this mean any thing at all, it means that whatever in the Bible is not confirmed by spirit manifestations is not the truth; and, consequently, that whatever, more or less, even to the whole of the Bible, the spirits—that is to say, the interpreting mediums, be they deluded devotees or daring impostors—choose to deny, is not the truth, nor hath in any Divine fundamental principle or any essential righteousness. If this be not virtually annulling all Bible authority, and striking at the very root of Christianity, which assumes the whole Bible to be one great immortal truth, I know not what it is, nor what force there may be in words. To me these seem rank blasphemy. As to what Mr. Tallmage is pleased to call my *meers* at the decision of Judge Edmonds, I have only to reply that I uttered none. I merely stated that the gentleman in question has consulted spirit manifestations in regard to his decisions. As to the same gentleman's probity, talents, and acquisitions, no one disputed them or detracted from them. In no case of hallucination or monomania is it important to adduce sanity on other points as a bar to the plea of particular insanity on one point. If Arago or Sir Isaac Newton, Lord Bacon or Talleyrand had believed themselves to be Alexander the Great, Zoroaster, or the man in the moon, their splendid parts, in other relations, would have availed them nothing to establish themselves sane men in the eye of the law. So must the question stand in the present instance.

As for my being so far behind the age as to disbelieve in mesmerism and clairvoyance, I have only to confess my rejoicing that I am infinitely behind it, on these as in many other questions of progress, and my conviction that my disbelief is shared by all the soundest Christian minds of all nations and all ages.

For my intelligence or talents I am in no wise answerable. They are as nature gave them, and I have improved them. I have neither boasted of them nor sneered at those of others. * * *

As for the cry of persecution, I anticipated that it would be raised in reply, and, alluding to that expectation, stated my opinion "that it is better to risk the charge of giving it—the spiritual manifestation party—a temporary stimulus by allowing it to constitute itself a persecuted sect, than to permit it to diffuse itself more widely;" and on this opinion no argument I have thus far seen has tended to divert me. I have only to add that if you desire to use it my name is well known to you, and wholly at your service.

SPIRITUALISM.—ANIMAL MAGNETISM.

To the Editors of the National Intelligencer.

CAMBRIDGE, (MASS.) MAY 14, 1858.

GENTLEMEN: If I may be indulged the privilege of responding to the communication of your Tallahassee correspondent, I shall be under many obligations to you if space can be granted me in your columns to make such response. The gentleman himself cannot have seen, nor can any one else have seen, with greater pain than I have the wide-spread contagion of the Spiritual Delusion; nor can he deplore more than myself the long catalogue of evils which have resulted from its spread—the insanity, the loss of mind, the denial of the Bible as the Book of God, and all the four-mouthed blasphemies and thousand and one crude and undigested fancies with which it has filled the hearts and heads of those who are so weak of judgment as to be captivated by it.

Being, moreover, a native of the South, and expecting soon to return to her sunny shores, I am but the more deeply pained that this worst of all delusions has at last found its way to her quiet homesteads, and is now shaking its ghastly looks upon the very thresholds of her citizens. While it was confined to New England I did not apprehend so great danger from its spread; for I was well aware of the nature of her citizens, and of their fondness for higher laws than the enactments of human tribunals, or even those penned by the finger of the Everlasting God. I well knew that their fathers had been so before them, and that they, as dutiful children, even followed the footsteps of their worthy progenitors of witchcraft memory. Knowing this, I could not well be surprised to see the descendants of the Puritans new-fashioning the dogmas of Cotton Mather, and casting aside the somewhat antiquated title of *witch* for that of *medium*, in order to meet the christianized tastes of the nineteenth century. But, now that the cool-headed and placid-minded citizens of the South are becoming the dupes of these modern communicants with the devil, I am reluctantly forced to contemplate the enormous evils, the great social and moral derangement, which must inevitably result from permitting such a monster of absurdity to stalk in our midst, under the name of Spiritualism.

We also placed her in the doorway of a closet in the room, the door being ajar to allow her to stand in the passage. In less than one minute the door flew open as if violently struck with a mallet, accompanied by such a noise as such a thump would produce. There were several times no apparent effect. There was certainly no deception in the case. The noise was heard at least one hundred yards from the house.

Metaphors these two cases are precedents enough to prove to your Tallahassee correspondent that there is a "new agent, a power hitherto unknown." If these are not, however, there are a great many more which I could cite which might perhaps be of even stronger authority. But I cannot trespass so far upon your readers as to give them here. I would advise all who are skeptical on this subject to read Baron Reichenbach's *Dynamics of Magnetism*. That work was published before the spiritual rappings were heard; and in it the great philosopher endeavors to prove—yes, I might almost say, does prove—that there is a new force more subtle than magnetism, more powerful than electricity. That force he has named "Od" or "Odyle," as it is more frequently called. Nor is he the only great philosopher of modern days who has adopted the theory. About the same time that Reichenbach was making his experiments MM. Thilorier and Lafontaine laid before the Paris Academy of Sciences a paper, in which they endeavored to show the evolution, from the nerve centres, of a force differing from magnetism and electricity in many essential particulars, and yet partaking of the character of both these agents. They found—

"1st. That, like electricity, this force was transmissible through the medium of a copper wire to a distance; but—

"2nd. That, like magnetism and unlike electricity, it was also transmissible through electric non-conductors.

About the same time also Mather discovered his *Anomalous Agent*. And here with him and all the others meet Prof. Faraday with what he pleased to call the *Dynagnetic Current of Electricity*. And these, all, advanced their ideas, and published their experiments, which went to uphold these ideas, before the present spiritual mania had ever been wrapt in its swaddling clothes.

Now, must we reject the learning and the experiments of those devoted to science to follow the whims and

produced without fraud or connivance, (as they undoubtedly are,) having already been taught that science could not account for them, they were forced to refer their production to a divine agency. And this they did, and do, notwithstanding its palpable absurdity stares them in the face, and puts their reason and common sense to the blush.

In this your Tallahassee correspondent is willing to agree with me. But he goes further. He says that it is equally absurd to attribute the rappings to a new agent—a power hitherto unknown. Here I humbly beg leave to differ with him. I think that such a power does exist, and that it is evolved in the table-tipping experiments. Now, your correspondent acknowledges that he is willing to be convinced of the existence of such a power if adequate proof can be given of its reality. I think I can give him such proof, or rather proofs, for they are many. But, as I must necessarily be brief in a communication of this character, I shall only state one or two, which are indisputable, and cannot be gainsaid, as regards the facts therein contained; for they have come under the examination of the first philosophers of the age.

I shall first present a case which was examined before M. ARAGO, President of the Paris Academy of Sciences. It will be found related in the "Night-side of Nature," by C. Crowe, and also in the "Courrier des Etats Unis," in which latter it was published at the time of its occurrence. Taking the two versions together, we have the following history of the case, as reported by MM. Arago, Tanguier, and Goujon, to the Paris Academy of Sciences, on the 16th February, 1846:

"Angélique Cottin was a native of La Perrière, aged 14, when, on the 15th of January, 1846, at eight o'clock in the evening, while wearing silk gloves at an oaken frame, in company with other girls, the frame began to jerk, and they could not by any efforts keep it steady. It seemed as if it were alive; and, becoming alarmed, they called in the neighbors, who would not believe them, but desired them to sit down and go on with their work. Being timid, they went one by one, and the frame remained still till Angélique approached, when it recommenced its movements, while she was also attracted by the frame; thinking that she was bewitched, her parents took her to the presbytery, that the spirit might be exorcised. The curate, however, being a sensible man, refused to do it, but set himself, on the contrary, to examine the phenomenon, and, being perfectly satisfied of the fact, he bade them take her to a physician."

After her consignment to the physician by the priest, the "Courrier des Etats Unis" proceeds to say:

"The physician, with the father and mother, brought Angélique to Paris. A sheet of paper, a pen, or any other light body being placed upon a table, if the young girl approached her left hand, even before she touches it the object is driven to a distance as by a gust of wind. The table itself is overthrown the moment it is touched by her hand, or even by a thread which she may hold in it."

"2d. This causes instantaneously a strong commotion in her side, which draws her towards the table.

"3d. As she was observed, the first day if she attempted to sit the seat was thrown far from her, with such force that any person occupying it was carried away with it.

"4th. One day a chest, upon which three men were seated, was moved in the same manner. Another day, although the chair was held by two very strong men, it was broken in their hands."

And thus does M. Arago go on in his enumeration of the phenomena of this case, until he has numbered thirteen. And yet there is hardly one of the whole thirteen which any man at all acquainted with the laws of electricity would for a moment hold to be produced by that subtle agent. Then, if it is not electricity, what is it? M. Arago concluded that it was the workings of a new agent entirely unknown to science; and Dr. Rogers, of Boston, speaking on the subject in his excellent work on the "Dynamic Laws and Relations of Man," says:

"The great fact demonstrated by the case of Angélique is, that, under peculiar conditions, the human organism gives forth a physical power, which, without visible means, lifts heavy bodies, attracts or repels them, according to a law of polarity, and overturns them."

There are many other cases which I could cite equally well authenticated, and having been under the inspection of the greatest minds of the age, to prove the existence of this new physical agent, and its power to produce like results to those above related. But I must hasten to the other case which I wish to mention, establishing beyond contradiction the power of this same agent to produce the phenomena of sound. This case occurred in the year 1824 in the town of Woodbridge, New Jersey, and was published at the time in the Newark Daily Advertiser. The phenomena made their appearance in the family of Mr. Joseph Barrow, consisting mostly of unusual sounds resembling a servant girl.

The first sounds were those of a loud thumping, apparently against the sides of the house, which commenced one evening when the family had retired to bed. The next evening it commenced at night fall, when it was ascertained to be mysteriously connected with the movements of a servant girl in the family—a white girl about fourteen years of age. While passing a window on the stairs, for example, a sudden jar, accompanied with an explosive sound, broke a pane of glass, the girl at the same time being seized with a spasm. This of course very much alarmed her; and the physician, Dr. Drake, was sent for, came, and bled her. The bleeding, however, produced no apparent effect. The noise still continued as before at intervals, wherever the girl went, each sound producing more or less of a spasm; and the physician, with all the family, remained up during the night. The circumstances were soon generally spread through the neighborhood, and have produced much excitement, and the house has been filled and surrounded from sunrise to sunset for a week. Every imaginable means have been resorted to in order to unravel the mystery. In order to ascertain more satisfactorily that she did not produce it voluntarily, among other experiments we placed her on a chair on a blanket in the centre of the room, and banded her chair with a cloth, fastened her feet on the front round, and confining her hands together on her lap. No change, however, was produced. The thumping continued as before, except that it was not quite so loud. The noise resembled that which would be produced by stamping on the floor with a heavy heel, yet she did not move a limb or muscle that we could discover. We also placed her in the doorway of a closet in the room, the door being ajar to allow her to stand in the passage. In less than one minute the door flew open as if violently struck with a mallet, accompanied by such a noise as such a thump would produce.

There were several times no apparent effect. There was certainly no deception in the case. The noise was heard at least one hundred yards from the house.

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Now, must we reject the learning and the experiments of those devoted to science to follow the whims and

maudlin fancies of aged grandmothers, or the flippant vagaries of youthful patrons of the band-box and worshippers of lace and ribbons? Must we denounce these men, whom the host of many winters has rendered venerable, and whom much study and thought have made deserving of being heard, and yield an attentive ear to those weak-minded excuses for manhood, who would have us believe that we can call up the spirits of the great and good from the sleep of a thousand generations, and that they will come at our call? O never, never! unless we would stick an ass's appendages to our heads, and, giving up the great reason, would herd with the beasts of the field and share the hucks with the swine! True it is that the ideas of these philosophers are new, and strange to us; but every thing is new and strange until we have made ourselves familiar with it. I need not refer to the past to prove this; and remember that what is now present will one day be past. No; we must not reject any thing because it is novel. "Onward" is now the talisman which is to work for us miracles, greater even than those worked by the wonderful lamp of Aladdin. The waters of human progress can never again stagnate. We have hardly rid ourselves (indeed, we have not) of the noxious damps and deadly exhalations which their long stagnation through the dark ages produced; and it is not to be expected that we will again suffer the dark weeds of superstition to grow up, and the loathsome slime to cover the face of the waters, which we can ever keep rid thereof by agitating them always with the divine breath of the god-like reason.

But I must stop. I crave your pardon, gentlemen, for this long communication. It is much greater in length than I anticipated it would be when I took my pen to write it down. If you think the communication unworthy to appear in your columns, you may feel assured that I would take it as a favor for you to suppress its publication. If, however, you may imagine it to be of any advantage to any one by giving it a place in your journal, you will confer a favor upon one who most cordially desires to see his countrymen freed from every yoke of an American citizen is not a direct passport to every good office that a stranger can desire, and nowhere more than in England."

Respectfully, yours, D. R. HUNDELY.

NOTE BY THE EDITORS.

The writer of the preceding article, being evidently a gentleman of high literary attainments, having ratified by his proper signature his reasoning on a much-mooted question, has entitled himself to the courtesy of a fair hearing, and to a judgment according to the merits of his argument.

Having ourselves certain fixed opinions upon this subject, which are not likely to be shaken by any paper testimony, we have no idea of entering into an argument with any of our correspondents on this and its correlative questions.

Our Cambridge correspondent having, however, referred to a case reported, upon the most imposing philosophical authority, to have occurred in France some nine years ago, and our information upon the subject having left upon our minds an impression different from that which he has received from other and probably less authentic accounts of the same investigation, we have taken the trouble to translate, from the official publication of the sittings of the "Académie des Sciences" at Paris, for the first half of the year 1846, the entire report of the Commission, of which M. ARAGO was President, by which, under direction of the Academy, the case was examined. That report runs as follows:

[SUBMITTED ON THE 9TH OF MARCH 1846.]

Declaration of the Commission named on the occasion of two communications made to the Academy concerning the extraordinary faculties attributed to a young girl, ANGELOTTA COTTIN.

[COMMISSIONERS: MESSRS. ARAGO, BECQUEREL, DUBOIS, GOUJON, SAINT-HILAIRE, BARBIER, RAYET, PARISOT.]

"In its sitting of the 10th of last February, the Academy received from M. CHOLET and Dr. TANGUIER two notes relative to extraordinary faculties which, it was said, had developed themselves for about a month in a young girl of the Department of Jura, Angélique Cottin, aged 14 years. The Academy, conformably to its usage, charged a Commission to examine into the facts announced, and to report to it an account of the results. We shall, in a very few words, acquaint ourselves of this duty."

"We had been assured that Mlle. Cottin exercised an action repulsive, and very intense, upon bodies of every nature, at the moment when any part whatever of her clothes came in contact with them. They spoke even of candle-stands being overturned by the assistance of the simple contact of the thread of silk."

"No perceptible effect of this sort manifested itself before the Commission."

"In the relations communicated to the Academy, there was question of a magnetic needle, which, under the influence of the arm of the young girl, made at first rapid oscillations, and fixed itself finally at sufficient distance from the magnetic meridian."

"Under the eyes of the Commission such a needle, delicately suspended, did not experience, in the same circumstances, any displacement, either permanent or momentary."

"M. TANGUIER thought that Mlle. Cottin had the faculty of distinguishing the north pole of magnet from the south pole, in touching simply these two poles with her finger."

"The Commission assured itself, by experiments varied and numerous, that the young girl did not possess the supposed faculty that had been attributed to her, of distinguishing by the touch the poles of the magnet."

"The Commission will not push any further the enumeration of its abortive attempts. It will content itself with declaring, in conclusion, that the only fact announced which was refuted before it, was that of abrupt and violent movements of chairs, upon which the young girl seated herself. Serious suspicions having arisen upon the manner in which these movements were produced, the Commission decided that it would submit them to an attentive examination. It announced, without circumlocution, that its researches would tend to discover the part which certain manoeuvres, able and concealed, of the feet or the hands, might have had in the fact observed. From the moment of this declaration it was declared to us that the young girl had lost her attractive and repulsive faculties, and that we should be informed as soon as they reappeared."

"Many days have passed since that time, and the Commission has received no information on this head. We have learnt, in the mean time, that Mlle. Angélique Cottin is daily conducted into saloons in which she repeats her experiments."

"After having ascertained all these circumstances, the Commission is of opinion that the communication is transmitted to the Academy on the subject of Mlle. Angélique Cottin ought to be considered as not having happened."

FOR THE NATIONAL INTELLIGENCER.

GENTLEMEN: As much has been said about the rate at which the locomotive was running at Norfolk, and as every fact that may tend to elicit it will be of benefit to the public, I send you the following, taken from Barrow's Tour on the Continent:

"I did not hear of any accident having occurred on the railroads of Belgium. A remarkable circumstance, however, happened nearly two years ago to an engine carried by a baggage wagon after it, belonging to King Leopold. Returning from Ostend, where his Majesty had embarked for England, the train had to pass over one of the flat bridges which draw to the sides of the canal to let large pass. The man at the bridge, not being aware of the speed and speed of the train, had not closed the bridge, and the consequence was that the engine flew fairly across the canal, which I believe was nearly thirty feet wide, without further mischief than dragging the baggage wagon into the canal and damaging the top of the wall on the opposite side. Several English gentlemen on hearing of the accident from Brussels to verify the fact, which had not obtained general belief, though the force and velocity of the engine might have been supposed amply sufficient to overcome its tendency to gravitate on passing over so small a space."

It will thus be seen that this engine passed a space of thirty feet without falling the smallest particle, and was probably running at its greatest velocity, perhaps fifty to sixty miles the hour; and this perhaps is the only instance ever known where a locomotive has taken such a leap successfully.

Yours, respectfully, ALFRED HUNTER.

PARIS CORRESPONDENCE.

PARIS, MAY 2, 1858.

I used to distrust the British Government and people, and thought that it was with them the United States would ultimately have to engage in a strife mortal to one or the other. My present impressions are widely different. Dispositions and views are not the same in Great Britain. The universal sense of a vast enlargement and irresistible advances of American power; the indefinite extension and multiplication of mutual interests; the more frequent, various, and intimate personal intercourse; the religious, literary, and scientific intercommunication; the effects and facilities of steam navigation; American importance with the world at large; the new sympathies and ties resulting from the prodigious emigration, and the progress of the Democratic element, spirit, influence, and tendencies in the British political and social system—these and other salient changes have begotten general good will, a rule of conciliation, a general earnestness for the perpetuity of relations and feelings such as become cognate races and institutions, and a common acknowledgment of the precepts and ends of Christianity. We may subjoin the agency of a succession of Ministers Plenipotentiary like Mr. McLane, Mr. Rush, Mr. Everett, Mr. Bancroft, Mr. Lawrence, and Mr. Ingersoll, who could ingratiate themselves and their country with all parties and classes, by their specific individual merits, the singleness and rectitude of their official conduct, and the cordiality of their amicable professions and urbane manners. Mr. Buchanan, being of the same school of gentlemen and diplomats, with a liberal, expansive patriotism, will render similar and equal service. Mr. Everett, in his very able and comprehensive survey, before the Senate, of the Central American question, as the Nicaragua dispute may be styled, has continued his salutary work by his direct testimony to "the cardinal principle of the policy of the British Government—a mutually beneficial, peaceful intercourse with the United States," and to the fact that "there is no man in the world who would so willingly and so honestly of an American citizen is not a direct passport to every good office that a stranger can desire, and nowhere more than in England."

Michael History of the Crusades has passed in the original to the eighth edition—four large octavos. The English translation, lately issued in London, appears to be quite successful. The History of the Protestant Refugees of France, from the epoch of the Revocation of the Edict of Nantes down to the present time, will appear on the 15th of next month in two handsome octavos. The Life and Writings of William Paterson, the Banker, Founder of the Bank of England and of the colony of Darien, in three volumes octavo, are announced in London. The topics of the third of the twenty-six chapters are his residence in America and his marriage at Boston; and of the tenth, the foundation, constitution, and ruin of the Bank colony. The merit of having planned the Sinking Fund is claimed for Paterson. Altogether, his biography, projects, and performances cannot fail to possess considerable value and attraction. He was the Sir Andrew Frepport of the Spectator. Queen Victoria has made a harvest of her eminent physician, Dr. H. Collins, who died on the 10th inst. of apoplexy. His dignity by his volume alone—his chapter on Mental Physiology. No writer treats the mixed metaphysical and physiological problems with more discernment, or more lucidly in conception, diction, and method. The eleven chapters are replete with profound, curious, and useful observation and reasoning.

As it would seem that certain folks in the United States are disposed to a rupture with Great Britain, they may find the *causa belli* in the term in which some of the chief London journals have ventured to speak with reference to the debate at Washington. Thus, a short time ago, the Morning Chronicle, concerned in the volume of the Congress. The Daily News, not long since, held this language: "More nonsense is spoken in the American Congress in a week than escapes from crafty despotic Governments in years." And the Times last week was equally outrageous: "An honorable exception will be found here and there in the enormous territory of the Union, but, generally, the American newspapers are contemptible, void of literary talent and acquirement, vulgar in sentiment, and meagre in the intelligence."

A full translation of Kosuth's long letter of the 23d instant, on the grievance of the official espionage and suspicions which he suffers in London, has appeared in some of the Paris papers. He lives in daily terror of a search-warrant. The London Times is likewise his terror; for it persists in its denunciations, and treats his denials with disdainful incredulity. The Hungarian hero of gratitude to England as an asylum, but has little other reason for acquiescent. In the United States he collected a good round sum, but from the British, to whom he paid his first devotions and homage, all he has obtained, in the end, is simply a splendidly-bound copy of Shakespeare, with his arms and crest on each volume, and a suitable homestead, covered with the subscription of the House of Commons on the 22d instant the bill for regulating licenses for public houses in Scotland occasioned a discussion, with awful statistics. That country was emphatically called a "drunken" one, its statistics of potation being very remarkable. The London Standard vociferously proclaimed that the evil against which the bill was directed was "the national sin of Scotland, a sin which overshadowed all other social evils of the country." Mr. Hume said that he would readily vote for the introduction of the bill, which, he said, "great laughter" Mr. Henry Drummond affirmed that every Saturday night thirty thousand men got drunk in Glasgow, and lay in a perfect state of insensibility until Monday morning.

It is stated that a new joint negotiation is to be opened by France and England. Powers with a view to the abolition of the Suez Canal, on the payment of a moderate sum, once for all, as an equivalent. This concern belongs also to the United States.

The project of the French Transatlantic Steam lines is postponed, and the Monitor has assigned the motives in the elements of the immense cost of the new line, and the prevention of the equilibrium, so fondly cherished, of the budget of 1854, and such an improvement in steam-navigation as the Ericsson scheme was awaited.

"Recent discoveries, which still require the sanction of experience, but which merit serious examination, show the great importance of the connection of the atmosphere of fuel and the room occupied by the engines, thus requiring a larger space free for passengers and merchandise. If this hope be realized, it will change in a very advantageous manner the conditions of the steam voyage."

Several new French works of value and interest are announced. The principal are these: A Memoir to Napoleon on 3d on a Scheme of Colonization by the Cotton Company of Algeria. A View of the Five States of Central America, by Victor Herran, Chargé d'Affaires in Paris of the Republic of Costa Rica. A course of Cosmography and the Elements of Astronomy, by M. L. R. de la Roche, programme of instruction in the Lycées and of admission to the special schools, by Charles Briot, Professor of special Mathematics in the College St. Louis, &c., &c. Biographical Bulletin of the Learned Societies of the Departments of France, published with the co-operation of the various Academies. Methodical Course of French Architecture, from the eleventh to the sixteenth century, inclusive, by Viollet-Le-Duc, Government Architect and Inspector General of Diocesan Edifices: two large octavos—four hundred authorities—three hundred engravings interspersed. French Contemporary Literature by Bourquien, in two volumes. Course of Astronomy, by Delaunay, with copper-plate engravings, and figures with the text. Zoological Photography, or Representation of the rare animals in the Museum of Natural History of the Garden of Plants; by L. Renssieu, adjutant naturalist at the museum, and A. Deveria, painter and collector of minerals in the Imperial Library: sixty plates—price of the whole ninety francs, six small folios. The works of Count P. L. Roderer, Peer of France, Member of the Institute, &c., published by his son, Baron A. M. Roderer, formerly a Peer—from the manuscripts of the author, including his own corrections of imperfect editions of some of his works, two large octavos.

Various works are just issued, by authority of the Department of War, in the science and art of practice of the Artillery-Arm. Barre Duparcq, a superior officer of Engineers and Professor of the Military Art in the great school of St. Cyr, has put forth a very handsome large octavo, entitled Military Portraits, Historical and Strategic Sketches. His subjects are chiefly French Commanders, but his book comprises a number of foreign, with an investigation of their merits and of the progress which military art owes to them—Gustavus Adolphus, Frederick, Wellington. General Bugeaud de Jonin's Treatise, in three volumes, on the Great Military Operations, has just appeared in a fourth edition, with the Analytical Table of the Principal Combinations of War. There is a second edition of the admirable volume of General Dumas, on the Horses of the Sahara—the Arab breed and training generally—and it is enriched with many curious and able communications from Abul-Kader. The works of Baron de Bunsen, splendidly,